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English. Just now when death is reaping such an abundant harvest and the end of the hideous process not yet in sight, our thoughts naturally turn to the topics of this book, and we are fortunate in having a guide sane and sympathetic. In view of a recent renascence of the cult of the "limited God," it is right timely to have our author say this: "Modern religion is in peril of drifting from Jesus' real thought of God, of keeping His revelation of boundless grace, but dropping out His faith in almighty power" (p. 177).

Another sentence, though but a little one, is an inspiring text for those who are battling for the supremacy of righteousness: "Religion is hope, and all substantial hope is religion" (p. 35). And, again, this thought is greatly worth while: "As the pages of the New Testament show, this thought, that all is moving up to the one great decision, imparts to what we do here the force and greatness of an eternal meaning" (p. 191). None of us can do better, while we are "doing our bit," than with our author to correlate these two texts: (1) "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." (2) "When ye shall have done all the things that are commanded you, say, We are unprofitable [mere] servants." T. P. B.

THE SURVIVAL OF JESUS: A PRIEST'S STUDY IN DIVINE TELEPATHY. By John Huntley Skrine, D.D. New York: George H. Doran Company. 1917. Pp. 326. \$2.00.

"If there is a telepathy for mind and will, how will there not be a telepathy for the soul? If a thought of mine, grave or trivial, concerning the things of this life makes a friend or a stranger think the same; if a purpose of his sets me on to further it; then as surely if one of us has seen a vision of the holier realities or yielded to the impulse of a beneficence or a venture of faith, the other's eyes may be opened to the vision or his hand prompted to the deed. This has but to be said to be accepted; whoever admits the transference of mundane thought and action, concedes a transference of faith, which is but the exercise of the same thought and will upon the same objects, but in relation to a wider and more enduring interest. He will be ready to believe that Jesus Christ could convey life to the

men and women who companied with him by a faith-transference, or a telepathy of spirit" (pp. 92 f.). "The principle of grace in church is what telepathy is in nature. . . . That principle is that, though in the ultimate fact a soul receives its life by a direct immediate communication from Christ in God, it receives life proximately by a communication of it from Christ through the human brotherhood. This transmission of life to each individual Christian is affected by an act and condition of *self-interchange at once of Church with individual, and of Christ with both*. It is a triune communion in which the three terms interpenetrate" (pp. 225).

Although Dr. Skrine's book is far from being thoroughgoing and scientific, it marks a distinctive effort on the part of a well-known Christian mystic to rationalize his faith and at the same time deepen his devotion. He explains the resurrection phenomena by means of spiritual telepathy, following Keim's hint given many years ago, of a "telegram from heaven." Such an hypothesis is surely better than unthinking credulity, on the one hand, and naturalistic skepticism, on the other. Furthermore, the author's spirituality, fervor, and loving kindness shine through his pages. The book would be better if it had not attempted to weave together high spiritual aspirations and hypotheses with a commonplace novelette.

T. P. BAILEY.

MENTAL ADJUSTMENTS. By Frederic Lyman Wells. New York: D. Appleton and Company. 1917. Pp. xiii+331.

This attempt to adjust the "correspondence with environment" concept to recent developments in psychology must be forgiven many things, because, as the editor of the Conduct of Mind Series, Professor Jastrow, puts it, Dr. Wells "as a pioneer . . . blazes his trail." Indeed, the book is but a trail, often trailing off into tangled scrub. The last chapter, on Balancing Factors, is suggestive inasmuch as it hints at the necessity of constructing a science of character.

The present writer has knowledge of a case which verifies the Author's guess on page 103: "It might seem far-fetched, but it would be only using a symbol perfectly current in normal speech, to dream of a person eating bits of cloth, who in waking life